

Pre-Reformation Printed Bibles

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THE Bible, the great teacher of mankind, has always occupied the most prominent place in the book market. During the long centuries preceding the invention of printing the production of different copies was naturally a slow process; the transcribing of an entire Bible required the patient labor of many years. Despite these huge difficulties numerous Bibles were produced by the skilled pens of copyists and at the stalls of the stationers a regular trade in Bibles was carried on. There still are thousands of such manuscript Bibles preserved in the libraries of Europe.

In the year 1445 printing was invented, creating a rapid multiplication of books and a still livelier book trade. The great interest taken in the Bible naturally called for printed Bibles. Demand has ever created and regulated production. What was the result of this demand? A number of Bible copies that surpasses all expectations.

Of late several writers issued statistical figures regarding these old *printed* Bibles. Their respective data vary considerably. New finds raised successively these figures. The latest and most complete list of the Bibles printed in the fifteenth century is the one compiled by Mr. R. A. Peddie of London in his "Index or Catalogue of the Fifteenth Century Books" published in 1910 in London. Mr. Peddie spent years of painful research in bringing out his work. We accept his figures the more readily since Mr. Peddie unites true scholarship with the unbiassed attitude of mind of an English Protestant.

Martin Luther was born November 10, 1483. Up to December 31, 1500, the time when Luther was seventeen years and two months old, there were printed in Europe one hundred and thirty-four (134) Latin editions of the whole Bible, fifteen German editions, thirteen Italian editions, eleven French editions, two Bohemian editions, one Dutch, and one Spanish edition, a sum total of one hundred and seventy-seven (177) editions of the whole Bible. These are Mr. Peddie's figures.

BIBLE FROM 1450 TO 1500.

The numbers of copies making up an edition was not so large as nowadays. The cases are comparatively rare when a thousand copies or more were printed of an impression. Scholars assume as a safe average of all the fifteenth century books that a fifteenth century edition was limited to "from two hundred and twenty-five to two hundred and eighty copies" each. Some bibliographers of note maintain that books were issued on the average of three hundred or even five hundred copies each. These rates have reference to the bulk of fifteenth century editions. We know that the Bible was issued as a rule in a comparatively large number of copies. The different editions exceeded quite often the average of two hundred and twenty-five to two hundred and eighty copies. The estimate that the impressions of the Bible were issued on an average of at least three hundred copies is the most moderate of all. I am inclined to regard it as too low an average rate. Since each of the one hundred and seventy-seven editions of the Bible was issued in three hundred copies, we know for certain that *at least 53,100 copies of the entire Bible* were printed in the fifteenth century; 40,200 copies of these were Latin Bibles and 12,900 copies were Bibles in the vernacular. This startling fact bespeaks an intense interest taken in the Bible.

The Bible was published three times during the fifteenth century in the original Hebrew text. These three Hebrew editions were issued by Jews in the interest of their co-religionists and were printed in Italy between 1488 and 1500. Like all the fifteenth century editions of Hebrew books, these Hebrew Bibles were brought out in a very limited number of copies. Naturally these 450 or 500 Hebrew Bibles contained only the Old Testament, while those 53,100 Catholic Bibles mentioned above contained the text of both the Old and the New Testaments. The Catholics of those days did not take an interest in the Hebrew Bible and accordingly did not buy these productions of the Jewish printers. But not very long after, in 1514, the Catholics commenced to publish and buy Hebrew Bibles and the Catholic printer, Daniel Bomberg, who set up his press in Venice in 1517, is *regarded as the*

most prolific printer of Hebrew books that ever lived. However, a comparison of the Jewish and Catholic activity in publishing the Bible is very instructive. Thirteen years after the first Hebrew book was printed (in 1475) the first complete Hebrew Bible had passed through the press (in 1488), while Gutenberg, the inventor of printing, had in 1458, thirteen years after the first book was printed, finished the *second edition* of the whole Bible. The *first large* book that the inventor printed was the first edition of the Bible, which was begun five years after he had invented the "great art" (in 1450). The Jews who had learned printing from the Catholics published an edition of the Psalms in 1477, two years after their first Hebrew book had been finished. The Catholic inventor no sooner had perfected the invention of printing than he issued the whole Bible; the parts of the Bible were printed later. These striking differences point out to us which of the two printers evinced the greater eagerness in spreading the Bible, the Jewish or the Catholic printer. Surely the Catholic printer wins the laurels.

BIBLES, BEST SELLERS IN THE 15TH CENTURY.

The vast mass of printed Bibles as revealed by modern research attests more than anything else how highly the fifteenth century people valued the Bible. The printers of those days conducted their trade on a business basis. They did not print those thousands of Bibles to distribute them gratis among the people like the modern Bible Societies. They were business men trying to make a living by publishing Bibles and other books. Naturally they put on the market the books that were most in demand, the best-sellers. The output in those days was as true an index of the prevailing demand as it is nowadays. Except the few Bibles donated by the printers and the rare cases of over-production, those thousands of Bibles were bought by the people with their honest money. We know the names of some of those buyers, the years when they bought their Bibles, and the price they paid for them.

There are other aspects which duly considered cannot but enhance our admiration for this great demand for printed Bibles prevailing in the fifteenth century. The

world then was not so full of printers as nowadays. We must keep in mind that printing was in its incipient stages. The first book printed from movable types was published in the year 1445. From 1445 to 1455 there was only one printing office in existence all over the world. In 1455 the second printing office was established, in 1459 the third and in 1460 the fourth. Up to 1462 no more than four printing houses were doing business in Europe. The first Bible was printed during the years 1450 to 1453, the second in 1457 and 1458, the third in 1460, and the fourth in 1463. This reveals the significant fact that during the thirty-eight years (1463-1500) one hundred and seventy-four editions of the Bible, or at least 52,500 copies of the Bible, were published, while during the thirteen years (1450-1462) only three editions were published consisting of about 600 copies. (The first two editions of the Bible fell below the average of three hundred copies). The Bible, therefore, was printed from 1463 to 1500 at the average rate of one thousand three hundred and eighty-one copies a year. Naturally in 1463 and some of the succeeding years the annual output did not reach that mean amount, but soon exceeded it in rapid progression.

EVERY 150TH BOOK PRINTED, A BIBLE.

But it is not so much the absolute number as the relative that conveys a correct view of the output of Bibles in the fifteenth century. There are over three hundred million Catholics in the world, but to say that this number represents the sixth part of the total population of the earth, so that every sixth human being is a Catholic, expresses a clearer conception of this historic fact. We know that eight million books were printed in the latter part of the fifteenth century (from 1445 to 1500). This is the *lowest estimate* according to the most recent researches. Personally, I believe that the actual number of books published was greater; but it is always best to base our calculations on the firmest basis, and the fact that eight million books were then printed is indisputable. But what must be regarded as a book? To the average man this might sound like putting an idle question. Yet the bibliographers vary on this point—some counting the

different volumes of a work as so many books, while others set down ever so many volumes of the same work as one single book. It is, therefore, unsafe to institute comparisons between the various figures given by different bibliographers as long as we do not know what rule they followed in compiling their figures; otherwise we run the risk of counting the same books twice. This applies to the catalogues of fifteenth century books just as well as to other book-lists. Bibliographers who register the fifteenth century books of single countries, printers, or libraries follow the rule of counting the different volumes of a work as separate books, while those who compile general catalogues of them set down the many volumed works as single books. We follow the latter system of classification. In our calculations those eight million books and those 53,100 Bibles represent whole works, some consisting of two or more volumes. In case we would base our calculations on the single volume figures we must almost double the number of Bibles, since a good many consist of two, three, four and six volumes each. One of the most bulky Bibles is the one published at Basle in 1498 in six big folio tomes containing the Bible text together with several commentaries and comprising 2,136 folio leaves or 4,272 folio pages printed with 56 lines of Bible text and 78 or 79 lines of commentaries to each page. This immense work is simply classified as one book. Now what is the relative number of Bibles printed in the fifteenth century? The 53,100 Bibles constitute just the one hundred and fiftieth part of the entire output of books. Every one hundred and fiftieth book printed in the fifteenth century was a whole Bible containing all the books from Genesis to the Apocalypse or Book of Revelation. Surely a good proportion! There are not many periods since the invention of printing which can boast of such a record. Truly those people manifested their reverence for the Bible in a most marked manner. There is to be found hardly a large printing office which did not publish a Bible. Mr. Frederick Kapp, the eminent historian of "German Book-selling," a Protestant, wrote in 1886 regarding *bookselling in general* as it was conducted during the latter part of the fifteenth century these significant words: "*There is hardly a second period which had heavier bookbuyers*

than the period preceding the sixteenth century." This applies with still greater force to the buyers of Bibles, because these have to be classed, as Kapp pertinently remarks, the best-sellers of those days.

THE FIGURES GIVEN ARE TOO LOW.

Some one might be inclined to charge me with overstating matters. If these facts seem rather startling to a mind imbued with the popular misconception of the scarcity or neglect of the Bible before the Reformation, I cannot change historic facts. I stated the facts which have been established by the painful researches of scholars, *mostly* Protestants. I selected the *lowest* figures because they are the safest, embodying the indubitable results of modern bibliography. If I took higher tangible figures the absolute number of printed Bibles would be raised considerably. In 1886 Mr. Kapp spoke of 50,000 Bibles printed before 1500, though only one hundred different editions were known then. Taking his basis of 500 copies to an edition, the number of Bibles of those 177 editions we know now would be 88,500 instead of 53,100. I am inclined to believe that the figure 88,500 comes nearer the truth than the figure 53,100; but the latter is the safer. Naturally the relative number would vary but slightly, or not at all, in case we would base our calculations on Kapp's rate.

There is another point to be considered which is generally overlooked—the *population of Europe in the fifteenth century*. Some might argue conceded that 53,100 Bibles were really printed before 1500, but what were these among a population of several hundred millions of people? This is a specious way of reasoning. These 53,100 copies do not represent the sum total of the Bibles then extant. We did not mention the thousands of manuscript Bibles which kept up a lively competition with the printed Bibles. We did not allude to the printed parts of the Bible which *exceeded more than eight times the amount of the printed complete Bibles*. Moreover, Europe was not peopled so densely in the Middle Ages as in the nineteenth or twentieth century. The area of Europe is a little smaller than the area of the United States including Alaska and the outlying islands. The population of Eu-

rope was not quite eighty millions in the fifteenth century. France took the lead among the different countries with about fourteen millions, Italy had about eleven millions, Spain had likewise about eleven millions, Germany counted about ten millions, Austria similarly about ten, Russia about thirteen, Great Britain about four and a half, Sweden, Norway and Denmark together about three millions, Portugal and Switzerland each about one million, Holland about nine hundred thousand, Belgium about three hundred and fifty thousand, the Balkan States, Greece and Turkey, about ten millions. The figures given for some countries are rather too high than too low. There were no cities of a million inhabitants in the fifteenth century. The largest city was Venice, with one hundred and twenty-five thousand inhabitants. London had about 40,000 inhabitants, Antwerp had in 1496 exactly 68,010; Louvain in 1472, 26,448; Florence in 1470, 40,323; Strassburg in 1473, 20,722; Augsburg in 1475, 18,300; Mayence in 1490, 5,767 inhabitants. The European population remained almost stationary from the fifteenth to the beginning of the eighteenth century, and the cities were not larger as a rule in 1720 than in 1500. Nuremberg, the largest and most famous city of Germany in the fifteenth century, had in 1431, 22,800 inhabitants; in 1449, 20,200 inhabitants, and three hundred and fifty-seven years later, in 1806, no more than 25,176 inhabitants. But the people of several nations were not interested in buying printed Bibles at all. The Moslems of Turkey, Austria, Russia and the Balkan States naturally did not buy printed books, still less printed Bibles, for they looked upon printing as an abominable trade forbidden by their religion. The Orthodox Christians separated from Rome, and inhabiting Russia and Southern Europe, did not demand printed Bibles, and accordingly, no Bibles in their respective Greek and Slavic languages were printed in the fifteenth century. The first edition of the Bible in Greek was printed by Catholics and was published at Alcala in Spain during the years 1514 to 1517. Indeed, the Greek Orthodox Christians in the East were very indolent regarding printing. No more than three books were edited by them in the fifteenth century. These were the Book of Psalms and two liturgical works in Sla-

vic which were printed in 1493 to 1495 in the monastery of Cetinje, the capital of Montenegro, by the monk Macarius. The number of copies printed of these three different editions amounted to one thousand five hundred, or at most to two thousand. The Jews of Europe naturally bought no Bibles published by the Christians. They were more active than the Orthodox Christians regarding printing. They brought out ninety-nine, probably one hundred and one different editions of Hebrew books before 1500. Since these Hebrew editions were very limited, the absolute number of copies printed by the Jews before that date was approximately two hundred thousand. The eight million books printed by Catholics from 1445 to 1500 compare favorably, indeed, with the two hundred thousand printed by Jews and the two thousand printed by the Orthodox Christians during the same period. When we try to establish the per capita distribution of the printed complete Bibles among the European nations during the fifteenth century, we must, therefore, deduct from the total European population the millions of Orthodox Christians, Moslems and Jews. These three classes of people amounted to about twenty millions in all. The printed Bibles were, therefore, not circulated among the total European population of eighty millions, but only among sixty millions. The 53,100 printed Bibles were distributed among the population of sixty millions; at the rate of one Bible to every one thousand one hundred and thirty persons. A good many people, indeed, did not possess a printed complete Bible, nevertheless, they were acquainted with the contents of the Bible to a greater extent than many people of our day imagine.

Justice the Remedy.

THE RT. REV. JOHN P. CARROLL, D.D.

*A Sermon Preached at the Reception to His Eminence
Cardinal Mercier in Baltimore, September 21, 1919.*

JUSTICE shall sit in charmel and the works of justice shall be peace." (Isaias, xxxii: 16, 17.)

Scarcely have the wild pæans of joy which greet the triumph of democracy died away when there appears in our midst the heroic figure of the World War. Desiré Cardinal Mercier, Archbishop of Malines. He comes to thank America for having saved his country and to seek her aid in its restoration. A more welcome guest America has never taken to her bosom. If I were a cartoonist I would symbolize the cordiality of the welcome by the outstretched arms of James Cardinal Gibbons, America's first churchman and most beloved citizen, as he advances to receive Europe's first citizen to the kiss of peace. For her help in food, money and man-power America wishes to assure Belgium's noble representative, she feels amply repaid by the example of exalted patriotism of King Albert and his little army and by the incorruptibility, the patience, the endurance and the courage exhibited by the martyr-nation under the direction of the moral hero who occupies its primatial see. Were it not for Belgium's intrepid stand at Liege, America's help would have been in vain. If America won the war in the end, Belgium prevented it from being lost in the beginning. America needed the sinking of the Lusitania to force her into the war, but once being in, it was the nation of the violated treaty that furnished the motive which made her armies invincible against the hosts of autocracy at Chateau Thierry and in the Argonne forest along the Meuse. If the doctrine that might makes right has been discredited among the nations, if appreciation of the sanctity of international law has been heightened, if the moral obligation of patriotism has received wider acknowledgement, if faith in the God of nations has been strengthened—this is due to the words and examples of Cardinal Mercier as well as to the splendid preachments of the President of the United States.

I need not assure his Eminence of Malines that America will continue the work she has commenced until Bel-

gium's economic, intellectual and religious life has returned to normal. America never does anything by halves.

For himself personally and the flock committed to his care, I can wish no greater blessing than that contained in the prayer for the bishop of the diocese, which the Church puts on the lips of the clergy: "*Stet et pascat in fortitudine tua, Domine, in sublimitate nominis tui.*" May he always stand erect as he did during the war now happily ended, clothed, oh Lord, with Thy gift of fortitude. May he never be moved by threats or promises to desist from feeding with the food of sound doctrine the sheep Thou hast intrusted to his keeping. May he always be lifted up above the sordid considerations of flesh and blood and place all his trust in the power of Thy holy name.

Brethren, while we rejoice with our distinguished visitor in the great victory won by America and her associates, we are not satisfied. Nobody is satisfied with the conditions which exist as a result of the war, and the outlook is far from being hopeful or promising. This was the note struck by Cardinal Mercier in that wonderful address he made to the clergy of Baltimore at the close of their annual retreat.

First of all, the governments of the world are not satisfied. The autocracy which attempted the conquest of the world has, indeed, been crushed, but the greed, the distrust, the jealousy, the hatred, which caused the war, are still smoldering, and may break out again, when opportunity offers, into a conflagration more consuming than that which has just been extinguished. The purely materialistic ideas which have hitherto governed the relations of the nations with one another have not been generously and sincerely put aside by all in the consideration of the terms of peace. America's principles regarding the right of self-determination for all nations, great and small alike, were accepted as the basis of peace by both friend and foe, but they did not receive at the Peace Conference the plenary application that was expected. "Governments derive their just powers from the consent of the governed" is a doctrine which lies at the very root of the American republic. It is also the teaching of the Catholic Church, which, through the

voice of some of her greatest doctors, has declared that the people receive directly from God all political power; that they have a right to set up the form of government which best suits their genius, habits and customs, and to select their own rulers, and that these are responsible to the people under God for the exercise of their authority.

OTHER NATIONS SELFISH.

Perhaps it was too much to expect the immediate and hearty acceptance of principles so thoroughly unselfish by nations which had still clinging to them the old traditions of State absolutism. The pity is that full justice has not been done, and therefore peace will not be complete. No wonder America is not satisfied with the proposed League of Nations. President Wilson himself frankly expresses his own dissatisfaction. His hope is that from the acceptance of the League, such as it is, the nations may be led on to the acceptance of the League as he planned it. In the meantime there is set up an international tribunal whose "attention may be drawn to anything anywhere that is likely to disturb the peace of the world or the good understanding between nations upon which the peace of the world depends." We can only hope that this tribunal will heed the just complaints of the oppressed peoples of the world and make use of the terrific force of public opinion to right their wrongs. Otherwise another world war will not be prevented, but merely postponed. Justice must sit in charmel or its work will not be peace.

Our own history, however, teaches us not to despair. The Constitution of the United States was not satisfactory to those who framed it; it was the result of a compromise. And yet it is the foundation on which liberty-loving people from every land on earth have built up the greatest democracy of all times. May we not hope that the League of Nations, imperfect and unsatisfactory as it is, may be the means under God's Providence for bringing the peoples of the world closer together and strengthening those bonds of sympathy and brotherly love which alone can make war impossible? Then "shall justice sit in charmel and the work of justice shall be

peace and the service of justice quietness and security forever."

Secondly, not only are the governments of the world not satisfied with the results of the war, but the peoples of the world are not satisfied. The spirit of unrest has taken possession of them to such a degree that statesmen and churchmen everywhere are filled with grave misgivings. In countries where the old order has disappeared, license and anarchy are showing their head. Bolshevism has overrun Russia and Hungary, has entered Poland and Germany, and its shadow is appearing here and there even in America. The differences between capital and labor, from which the public suffered not a little before the war, have now become so acute that there seems to be a growing unwillingness to submit them to arbitration. Even in agricultural districts, hitherto naturally conservative, radical farmers are joining with radical laborites to get control of the Government by electing an administration favorable to their extreme program.

MUST HAVE AUTHORITY.

What is the cause of all this unrest? Was not the war fought and won for democracy? Did not the people take the chief part in the struggle? Are they not, therefore, entitled to the fruits of their victory? Yes, brethren, the people did win the war, and they may not be deprived of the reward of their valor. The world has been made safe for democracy, and nobody should dispute the people's right to rule.

There are a few things, however, the people must never lose sight of. The first of these is that there can be no rule without authority. Autocracy sinned by overstepping the limits of authority, and, like the car of Jugger-naut, crushing out the liberties of the people. Democracy must avoid the opposite, but equally great, sin of permitting liberty to degenerate into license and anarchy, and thus throwing off the yoke of authority. A yoke may be a painful thing, but without it the ox cannot carry its burden. Neither can democracy carry the burdens of modern society unless it wears the yoke of authority. What will it avail the people to be released from the iron heel of tyranny if they are to be precipitated into a

sea of discord and anarchy which will swallow up all their dearly-bought liberties?

Liberty is the slave of law, and authority is its safeguard. There can be no order, and, therefore, no peace or prosperity under any form of government unless both authority and liberty be recognized. Authority must protect liberty, and liberty must support authority. But in a democracy no sentiment needs to be cultivated with greater care than of respect and reverence for authority.

The chaos that reigns in those countries which have been subjected to Bolshevism should be a lesson to the new world-democracy. Hoodwinked by radical leaders, the people not only dethroned autocracy, but overturned the whole social order and set up complete "State" Socialism. They were told efficiency would be increased, production stimulated, national wealth multiplied and the condition of the workers improved. Results have shown that neither national prosperity nor individual welfare has been promoted. Russia, which under the rule of the Czar produced and exported more foodstuffs than the United States, has been brought to the brink of bankruptcy and its people to the verge of starvation and Hungary in her extremity clamored for a return of the monarchy. Socialism carried to its logical conclusions is Bolshevism and anarchy. It spells economic, political and moral ruin. The new democracy should have none of it.

CLASS-RULE MENACES.

Another thing the new democracy must be on its guard against is the spirit of class rule. Labor and capital are still striving for the mastery. At the bottom of the struggle are greed and pleasure, which Leo XIII called the twin plagues of modern society. There can be no doubt that labor has suffered much in the past; that, to use the strong language of Pope Leo, "a number of very rich men had laid on the teeming masses of the laboring poor a yoke little better than slavery itself." But this is no reason why private ownership itself should be held responsible for the cruelty and the injustice. Labor and capital depend as much upon each other as do liberty and authority. Just as there can be no political prosperity unless liberty and authority are properly balanced, so there

can be no economic prosperity unless capital and labor have due regard for each other's rights.

The remedy, then, is not the abolition of the right of private property, but rather its widest possible diffusion. Hence, there should not only be a living wage sufficient for the decent maintenance of a family, but labor co-partnership in industry and labor participation in industrial management. This is the remedy outlined by the Bishops of the Catholic National War Council of the United States. It is the remedy hinted at by Pope Benedict XV, who, in a recent letter to the Bishops of France, says:

Who does not see that henceforth the current flows more and more strongly towards democracy? The proletariat, having taken a preponderant part in the war, is anxious in every country to obtain from it the greatest possible advantages. . . . Instead, therefore, of merely opposing their claims, clergy and people ought to support them, provided they are within the bounds of what is just and honest, as set forth clearly in the immortal Encyclical of Leo XIII on "The Condition of Labor."

JUSTICE THE REMEDY.

To sum up: There is no remedy for the dissatisfaction which exists among the governments of the world and for the unrest which prevails among the peoples of the world except justice—justice, international and social. Without it there can be no peace. Let "justice, therefore, sit in chancel, and the work of justice shall be peace."

These are thoughts suggested by the presence of our illustrious visitor. May the memory of his intrepid stand against the forces of injustice during the great war be an inspiration to America in these critical times when the world looks to her for leadership in the things that make for peace. Let his motto be hers: "*Fiat justitia, ruat coelum.*" "Let Justice be done, though the heavens fall." Then she need not fear that God's Providence will bring peace and order and harmony to a distracted world, even as it brought victory to little Belgium. "Seek first the kingdom of God and His justice, and all these things shall be added unto you."

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A rather full and exhaustive handbook from the pen of the German Catholic scholar, admirably translated by the Rev. T. A. Finlay, S.J.

Stonyhurst Series:

This series of philosophical text-books comprises eight volumes, written, with one exception, by the Jesuit professors of Stonyhurst College, England. The volumes cover the entire field of scholastic philosophy. Modern philosophical systems are thoroughly discussed and appraised in the light of sound Catholic teaching. Students in contact with the false systems taught in so many modern schools will find in these volumes an antidote to the unsound principles so widespread. The authors and volumes are as follows:

Boedder, Rev. B., S.J.:

Natural TheologyLongmans, \$2.00

Clarke, Rev. R., S. J.:

Logic " \$1.50

Devas, C.:

Political Economy " \$2.25

Maher, Rev. M.:

Psychology " \$2.00

Rickaby, Rev. John, S.J.:

General Metaphysics " \$1.50

Rickaby, Rev. Joseph, S.J.:

Moral Philosophy " \$1.50

Walker, Rev. L., S.J.:

Theories of Knowledge..... " \$2.75

Students of philosophy and the general reader have found these volumes of the greatest help. Such prominent reviews as the *Speaker*, the *Inquirer*, the *Saturday Review*, the *Scottish Review* have spoken of them in the highest terms.

Turner, Rev. W.:

History of Philosophy.....Ginn & Co., \$2.50

Lessons in Logic.....Cath. Ed. Press, \$1.25

Read also the text-books on "Logic of Father J. T. Toohey, S.J." (Schwartz, Kirwin and Fauss), and Father J. M. Mahoney, S.J. (Catholic Encyclopedia Press.)

Walsh, Dr., J.J.:

Education, How Old and New,

Fordham Un. Press, \$2.00

Makers of Electricity....Fordham Un. Press, \$2.00

- Modern Progress and History,
 Fordham Un. Press, \$2.00
 Old-Time Makers of Medicine,
 Fordham Un. Press, \$2.00
 The Popes and Science... Fordham Un. Press, \$2.00
 Catholic Churchmen in Science
 (First and Second Series),
 Dolphin Press, \$1.00

Attention has already been called to Dr. Walsh's "Thirteenth Century" and "The Century of Columbus," which belong to general history. The books in the above list deal with certain aspects of science. One fact Dr. Walsh has brought out in a manner which only the prejudiced can deny: that far from being an enemy of true science the Catholic Church has been its ally and champion. Dr. Walsh's volumes are a little encyclopedias of sound and interesting information.

Wasmann, Rev. Eric, S.J.:

- The Problem of Evolution..... Herder, \$1.60

This is an account of a public discussion held in Berlin in 1907 between the followers of Professor Haeckel and Father Wasmann himself.

Father Wasmann is the greatest living authority on the question of Ant Life. Read also his "Modern Biology and Theory of Evolution" (Herder, \$4.50) and his "Instinct and Intelligence in the Animal Kingdom" (Herder, \$1.00).

Windle, Sir, B.C.A.:

- Facts and Theories..... Herder, \$0.45
 The Church and Science..... " \$3.00
 The Secret of the Cell..... " \$0.30
 What Is Life?..... " \$0.75

America says of "The Church and Science:" "It is difficult to overestimate the value of this book in the field of Catholic literature. Every topic is handled with clearness, accuracy and precision, and in a spirit thoroughly loyal to the Church's teaching. The book should appeal to a great variety of readers as its interesting chapters cover the chief topics in which Catholic teaching touches upon physical science." Dr. Windle, like Dr. Walsh, is consecrating his wide knowledge of modern scientific theories to the defense of the Church. Read also his "Twelve Catholic Men of Science" (Catholic Truth Society, England), an admirable review of the scientific achievements of such great Catholics as Linacre, Vesalius, Stensen, Galvani, Laennec, Muller, Corrigan, Secchi, Mendel, Pasteur, De Lapparent, Dwight.

The Church Slacker

"Now you can readily suspect who the church 'slacker' is," says *Our Sunday Visitor*. "He is one who wants to be a Catholic, enjoys the blessings of the Mass and of the Sacraments, who hopes the priest will visit him during rain or blizzard to prepare his soul for eternity, but who thinks nothing of criticising the Church or her clergy, is unwilling to render any service to religion and refuses to part with a few dollars annually for the things needed to maintain church and school, locally, and to propagate the Faith universally."

Without question the foregoing passage accurately describes a familiar figure in all our parishes. He is a man, as a rule, who is willing to pay generously and promptly for nearly everything except the upkeep of his church and the support of his pastor. He has dimes for the movies but only pennies for the poor-box. He is ready to meet in his own home the advanced cost of food, fuel, clothing and labor but gives neither the priest nor the Sisters much practical help in solving the same problems in their houses. He insists upon having a beautiful church to worship in, but does little to help pay for it. He gives his family physician generous fees for professional services, but he is quite content to let his pastor work purely for the love of souls. He pays without grumbling the tax on his theater-seat, but complains bitterly of his pew-rent; though that is probably one of the few expenses that the war has left untouched. He insists that the clergy should be patterns of refinement, learning and holiness, but will give nothing to maintain the seminaries where young men are trained to be the priests he desires. He protests that he realizes the importance of Catholic education, but all appeals for the parish-school fund leave him quite cold. The return of peace has done away with the war slacker; how shall we rid ourselves now of the church slacker?

Owing to the New York printers' recent strike the October 8 number of the CATHOLIC MIND was delayed more than a month, and the issues for October 22 and November 8 did not appear at all. It has been thought best to date the present issue November 22. If any of our subscribers object to this plan they may request the business manager, 173 East 83d St., New York, to make their subscriptions cover the numbers lost.